whole Earth newsletter

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BWM and BHM Hold Joint Annual Meetings

The United Church Boards for World Ministries and Homeland Ministries held joint annual meetings October 1-4 in Pasadena, California. The joint meetings were prompted both by the new UCC Mission Statement and a growing awareness that the concerns of homeland and world increasingly impinge on each other. Corporate members of the two boards discussed together program directions suggested by the Mission Statement following a provocative addresss by Dr. Randolph Nugent, General Secretary of the General Board of Global Ministries of the United Methodist Church. Dr. Nugent voiced a call for justice saying, "Charity is an unacceptable substitute." The agendas for mission, he said, must be set cooperatively. They will not be set by the West alone. Mission agendas must "deal with systems that affect the human community," he stressed, citing conern for international security in the face of increased militarization as a major threat to the future of human life.

Dr. Nugent emphasized four issues which must be addressed: the relationship between rich and poor, which has worsened in the last 40 years; our accountability as stewards of creation; appropriate use of science and technology which takes human life as its highest value; and our relationship to other religions and faith communities, particularly in light of the numerical shrinking of mainline Protestantism in the U.S. and "the resurgence of fanatical religious communities seeking converts at all costs and by whatever means."

A Mission Event on Saturday, October 3, included over 1000 participants and offered a variety of workshops presented by BWM, BHM and the Southern California Conference as well as extensive discussion on a variety of topics in the areas of Peace and Justice, Human Rights, Church Renewal and Evangelism. The afternoon culminated in a festival worship at which BWM emeriti awards were presented to Fred and Mary Alice Shepard for 29 years of service in the Middle East and to Edward and Frances Riggs for 35 years of service in China, India, Africa and the Philippines. Robert Thelin received a medallion in recognition of his 25 years of service in Africa.

In response to the earthquake which jolted the Los Angeles area on October 1, the 500 people attending the Annual Meeting contributed $3,400 for relief, directing the money to the Southern California Conference where local churches will help neighborhood people, particularly the elderly, those on fixed incomes and those without insurance to repair damaged homes.

Due to the many joint BWM/BHM sessions, official actions at this Annual Meeting were limited. The corporate members did pass a resolution affirming the importance of providing humanitarian assistance for persons, groups, and organizations engaged in resisting oppression. The resolution stated that when making decisions about such assistance to those who may be engaged in the struggle for justice in situations of actual or potential

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Missionaries Oppose Contra Aid

UCBWM personnel in Central America met together in early September and drafted the following letter to go to members of Congress:

"As citizens of the United States who revere our country's heritage of democracy, and as missionaries of the United Church of Christ who live and work in El Salvador, Honduras, Nicaragua and Mexico, we have witnessed a new sense of hope emerging in the communities in which we minister as a result of the signing in Guatemala on August 7 of the regional peace plan by the presidents of the five Central American nations. This plan is a significant step toward the peaceful resolution of the current Central American crisis. We therefore urge you to withhold all aid to the contras as the plan requests and to take no actions which would jeopardize it.

"It is important to note that this peace plan was negotiated, signed and is supported by the governments and peoples of Central America, by those who have the highest stake in its successful outcome. Other democracies in Latin America also support the plan. We believe it is in the best interest of the U. S. to respect the judgement of those nations whose livelihood, security and sovereignty are threatened by conflicts in the region.

"In Nicaragua, where the war has devastated the economy and brought untold pain and suffering to the people, the government acted promptly to comply with the peace plan, appointing Cardinal Obando y Bravo as president of the reconciliation commission.

"The peace plan provides an opportunity for Honduras to begin to address serious socio-economic problems that have been exacerbated by steady militarization and the presence of contras, displaced persons and refugees. If successful, it will both free resources for the fulfillment of the basic human needs of the Honduran people and strengthen the fragile democratic civilian government.

"El Salvador's signing of the peace plan is a sign of hope in that it demonstrates renewed interest in and provides impetus for further negotiations within the country, not only between the goverment and

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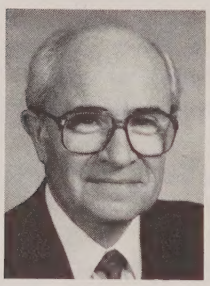
Message from the EVP



For me, there is a fresh awareness of a movement of the spirit with new possibilities of hope that has surfaced with a quality of excitement and expectation during the summer weeks of 1987. The hope that I see and feel, although very fragile and vulnerable, is connected with several very significant places and concerns within our global community. I call to mind several developments which have animated this hope-filled feeling:

—Some new possible breakthroughs in peace negotiations among the Central American countries.

—Signs of movement toward reconciliation within the divided communities in Sri Lanka.

—Geneva talks appearing to offer the promise of reduction in military weaponry between nations of the East and the West.

—And, of course, the hopeful turn toward democratization in South Korea.

As I celebrate these places of hope, I'm also haunted by the many, many continuing sources of pain, oppression and poverty so unnecessarily rampant in our world: South Africa, Afghanistan, the Persian Gulf conflicts, Chile, Taiwan—and many, many more. So many places needing that blowing of the winds of hope and peace.

We do feel the hurt of so much injustice! But I also want to claim the power of hope and possibility which is moving and to affirm my conviction that its foundation is in the movement of the spirit.

The United Church of Christ General Synod 15 in 1985 affirmed that every person is entitled to such basic human rights as adequate food, water, and housing, protection from torture, freedom of worship and religious expression, and the right to participate in decision-making and the political process. We affirmed that where human beings lack these basic rights, justice is not present, and we will not find peace. Peace, we know, is not simply the absence of violence. Peace is the presence of justice. Peace, shalom in our Biblical vision, intends a wholeness of life and community which binds us all in a global covenant with sisters and brothers and with Creation itself.

But, back to my conviction that we are seeing and feeling signs of hope. A strange mixture prompts my feelings.

—At our United Church Board for World Ministries Mission Personnel Conference in June 1987, the UCBWM was presented with a beautiful, small woven rug containing the symbol of the United Church Board for World Ministries against a background of blue. This beautiful rug was a gift from Afghanistan refugees living in exile in Pakistan. These refugees, who share the Islamic faith, wanted to give us a sign of their gratitude for the support and help they are receiving in the Church World Service-sponsored refugee program and the hope they share for peace among all peoples.

—During General Synod in Cleveland in late June, the mayor of the city of Cleveland, George Voinovich, declared June 27, 1987, as United Church Board for World Ministries Day. In his proclamation Mayor Voinovich said: "This is a movement . . . seeking . . . unity, global community, liberation from all kinds of oppression and freedom. . . ."

—There is a powerful coalition of peoples and organizations in South Korea who are working diligently and with excited hope to assure that the new opportunity for democratization will be peacefully realized. This coalition has taken for itself the basic theme, "Revolutionary Change through Democratic Elections and with Nonviolence." Peaceful change in democratic elections! Oh may it be so! And may all peoples of the world join in supporting this wish and hope and prayer of the people's movements in South Korea.

—Again, in South Korea, Christian youth are recruiting 10,000 young Christians from among their church communities to receive special training, that they may serve as supporters, observers, and assurers of "clean and fair" elections when the peoples of South Korea go to the polls in the late fall or early winter.

—A recent essay by John Kenneth Galbraith speaks of the ultimate inevitability of democracy. Democracy will eventually come among the nations of the world, Galbraith writes, because all peoples finally "wish to have a voice in the way they are governed." He asserts that democracy is not a fragile and vulnerable dream, but rather democracy is the real future for our human community and world. "It is inevitable," Galbraith states.

These may seem a strange mixture of signs of hope—but for me they are all part of (and only part of) the movement of the spirit.

I do hurt for the many places of pain, but I also find my spirit buoyed up with these signs of hope and possibility. I lift my prayers of thanksgiving and seek to give my energies that these possibilities may be realized and that the movement of the spirit will continue to blow where it will. "The whole creation is on tiptoe to see the wonderful sight of the children of God coming into their own." (Romans 8:19, Phillips Translation)

Scott Libby

Central America

(continued from p. 1)

the unarmed internal opposition, but also with the guerrillas.

"The peace plan, initiated and signed in good faith by Central American leaders themselves, is a major effort toward a realistic and timely resolution of the conflicts that plague their region. Therefore it merits the full support of the U.S. government and we urge you to withhold all aid to the contras and to take no other actions that might jeopardize the peace process."

Joyce Baker, MD (Honduras)
William Dexheimer (El Salvador)
Colin Glenn, DDS (Nicaragua)
Karen H. Glenn (Nicaragua)
Ann Lutterman (El Salvador)
N. Randall Mullins (Honduras)
Susan Peacock (Mexico)
Denise Stanley (Honduras)
Kathryn Williams (Honduras)

O.G.H.S. Resources Assist Drought and War Regions

Partner churches and agencies in Africa and India have renewed their appeals to the UCBWM for continued assistance in responding to crisis conditions existing particularly in Mozambique, its neighboring countries, India and Ethiopia. One Great Hour of Sharing resources as well as special gifts received by the UCBWM for these critical needs are being sent.

". . . an estimated 4.5 million persons . . . are at risk of starvation. . . ."

In Mozambique, an estimated 4.5 million persons out of a total population of 14 million are at risk of starvation according to recent reports from the Christian Council of Mozambique. More than 400,000 Mozambicans have fled to neighboring countries including Malawi, Zimbabwe, South Africa and Zambia putting a heavy burden on these countries where late or deficient rainfall has made food harvest unreliable. Church World Service has received reports of Mozambicans existing without clothing or food. Refugees are reported arriving at reception centers in the East Transvaal region of South Africa nearly naked, suffering exposure and other illnesses as the winter season with heavy snowfall began in late August.

The Mozambique government is being intentionally and systematically destabilized by RENAMO (also known as the Mozambique National Resistance), believed to be supported by the government of South Africa.

A US House of Representatives Select Committee on Hunger report issued on June 26, 1987, noted, "The more vicious side of RENAMO's efforts is manifested in its attacks on peasant farmers, food production and distribution systems and social services. These attacks have directly resulted in lower levels of primary health care such as vaccination coverage rates, decreased primary school attendance, declining food production and increased malnutrition and starvation. According to the U.N. the 1983-1984 famine in Mozambique that took over 100,000 lives was caused not primarily by drought or poor agricultural policies, but was instead the result of RENAMO's disruption of rural life and food production, destruction and outright prevention of food relief operations. The famine that now threatens 4.5 million lives in Mozambique is also directly attributable to RENAMO."

Thus far the UCBWM has forwarded more than $100,000 to the United Congregational Church of Southern Africa and Church World Service for ministries in Mozambique and the neighboring countries affected by the movement and critical plight of the displaced Mozambicans. Programs providing medicines, clothing, shelter, pastoral care, literacy education and re-integration assistance are being carried out by personnel from UCBWM partner agencies.

Indian government officials were recently reported as saying that the current drought in their country is unprecedented in intensity and has already spread through most of the country, hitting hardest in the northern grain belts. There wells, reservoirs and water tanks are running at dangerously low levels or are already dry.

Less than one third of India has received a normal rainfall thus far in 1987, with the hardest-hit areas as low as 75% below normal. There is little hope of much additional rain for months. No reports of death or starvation have been received yet, but there is fear that a large-scale loss of cattle could wipe out the livelihoods of tens of thousands of families. A prolonging of the drought will require the government to rush its 23 million tons of reserve grain, now in storage, throughout the countryside to avoid widespread hunger and death.

Assistance has been sent by the UCBWM to the Church of North India to respond to several emergency programs, primarily for new well construction and the deepening of existing wells. A major response jointly planned by the Church Auxiliary for Social Action (CASA) of the National Council of Churches in India, the Evangelical Lutheran Church in Madhya Pradesh, and Action for Food Production (AFPRO) is being supported by OGHS and special gifts designated for Indian relief efforts. Called "Water for Tomorrow," the project's first phase calls for the installation of 500 handpumps at a cost of $1540 each. The pumps are expected to supply water for drinking, household needs and limited irrigation. The effort includes the identification of the most needy and inaccessible villages; planning, drilling and pump installation; training of villagers in health, sanitation and prevention of contamination; and maintenance of the pumps and wells.

Government and relief workers in Ethiopia fear renewal of the drought crisis in that country. At present 3 million Ethiopians depend on food aid to survive. If the drought which has been present this year continues, the crop production will be a disaster and at least 1 million more Ethiopians will face "risk of starvation" without food aid, according to Michael Priestley, UNDP resident coordinator in Ethiopia.

Of particular concern are the northern areas of Eritrea and Tigre which have also faced severe locust infestation in recent weeks. Many fields are lying unplanted because rains failed to come in time for the second planting season. Even if rains do come there will not be a full crop.

". . . a famine can probably be avoided . . . if the international community responds soon enough. . . ."

Ethiopian and international officials feel that a famine can probably be avoided this time if the international community responds soon enough to the food shortage. Experts feel that Ethiopia is much better prepared to respond to the threat of famine than in 1984. The government is doing a better job of assessing food shortages, its infrastructure is more capable at handling and distributing large food shipments and the presence of many more international relief and development organizations all contribute to a better capacity for responding to the developing crisis.

Members of the United Church of Christ gave more than $2 million in response to the special appeal for help in Ethiopia in 1984-85. That assistance was channeled through Church World Service which continues to work in the country through the Ethiopian Orthodox Church and the Christian Relief and Development Association. Some UCBWM assistance has also gone to the Eritrean Relief Committee, most recently for the purchase of oxen for farmers in an area where planting of crops has been possible.

BWM Offers S. Africa Teach-in at G.S. XVI

by Andrea I. Young

The Africa Office hosted a Teach-In on Southern Africa at the Sixteenth General Synod in Cleveland. This was the second General Synod Teach-In organized by UCBWM. In 1985 the subject of the Teach-In was Central America.

Southern Africa is very much on our minds and hearts. In the United Church of Christ we have a special relationship and responsibility regarding the crisis in South Africa and its impact on the neighboring states. Our church has been in partnership with Christians in Southern Africa for over 100 years. The Teach-In provided information on the situation in Southern Africa and the context of ministry for our partners there.

Major presentations were given by Dr. Cherri Waters, and the Rev. Colin Jooste and Dr. Bonganjalo Goba, ministers in the United Congregational Church of Southern Africa (UCCSA).

". . . Angola must utilize all of its resources to resist South African aggression."

Dr. Waters had made a fact-finding trip to Angola on behalf of the National Council of Churches. Her presentation addressed the issue of South Africa's total strategy to defend apartheid. This strategy includes supporting rebels like Jonas Savimbi's UNITA to undermine black-ruled states. Potentially wealthy Angola must utilize all of its resources to resist South African aggression.

Dr. Waters also reported that the churches in Angola have a working relationship with the government. The Protestant churches in particular have more religious freedom now than under the Portuguese. Peace is the principal objective of the churches which are doing ministry in a country that has been in a state of war for 25 years.

Respondents were the Rev. Ruth Minter (Interim Conference Minister, Central Atlantic Conference), Larry Gilley, (UCBWM missionary to Swaziland and Mozambique), and the Rev. C.J. Sithole (United Church of Christ in Zimbabwe).

Ms. Minter informed the group that 4.5 million people in Mozambique face starvation. Drought is a contributing cause, but the major reason for the famine is the military destruction by South African-backed bandits, the so-called Mozambique National Resistance (MNR).

In Swaziland, the government treads carefully, afraid to antagonize South Africa, reported Larry Gilley. South African operatives cross the border at will, abducting suspected members of the African National Congress, although Zimbabwe is the strongest black-ruled country in the region. Mr. Sithole discussed the legacy of economic dependence on South Africa.

The Rev. Colin Jooste focused his presentation on the situation inside South Africa. Mr. Jooste was detained in 1986 for his activities helping victims of apartheid. His presentation included historical background of the missionary endeavor in South Africa. The effort was often negative in its effect on the culture and self-respect of the black converts. He spoke dramatically of the challenge facing the church in South Africa, the need to feed bread to hungry people and change the structure that deny bread.

Responses were given by the Rev. Caroll Kann (Connecticut Conference Minister) and UCBWM missionary the Rev. Ana Gobledale. Mr. Kann shared three insights from his visit to South Africa. One, that apartheid could even destroy the souls of its victims; two, that freedom for the oppressor depends on freedom for the oppressed; and three, that nothing will change in South Africa unless something changes here in the United States.

". . . civil disobedience on the part of the church."

Ana Gobledale reported on the tremendous changes taking place in the United Congregational Church of Southern Africa. The church is responding to the challenge of the Kairos Document, she said. The UCCSA at its Assembly last year voted to support the call for international sanctions, which is civil disobedience on the part of the church. They are also questioning the role of military chaplains. Of the South African clergy present at the assembly, half had been in detention at some time over the past year.

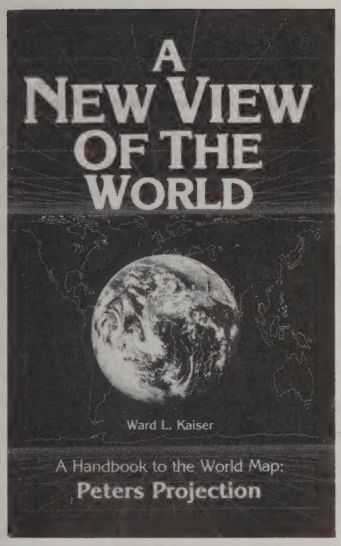
Dr. Bonganjalo Goba, a drafter of the Kairos Document, began his presentation on the Kairos Document with a reminder that many of his colleagues suffered imprisonment for their involvement with the Kairos Movement. Giving background on the Kairos Movement, he said that the church in South Africa has been faced with the Kairos, the movement of truth, since the Sharpeville Massacre in 1960. The crisis has only deepened as waves of resistance grew and were met by increasing government repression.

"The church is called to take sides. . . ."

The Kairos Document first of all criticizes the church for its failure to analyze and respond effectively to the growing crisis. The key element in the Kairos Document, Dr. Gobo explained, is the analysis of apartheid as tyranny and genocide. The church is called, not to speak glibly about reconciliation, but to work to remove tyranny. The church is called to take sides, to transform its activities to reflect its commitment to change. He reminded us that South African blacks have been engaged in passive resistance and nonviolent struggle since the turn of the century. The work of the Kairos theologians is a challenge to the church in the United States, as well, he stated. The church needs to engage in critical social analysis. We need to examine the role of the church in the political system and our moral responsibility for the actions of our government.

In her response, UCBWM missionary Carol Gilley gave three observations of how the struggle affected ordinary people. She told of an Inanda student who was banned and responded to the restrictions on her activities by teaching her neighbors to grow vegetables. But, she reminded us that for so many women, the energy needed to eke out a poor living for one's family drained most women. They looked to the church for the faith to simply endure apartheid.

Tod Gobledale, UCBWM missionary, exhorted us to follow the word of God and choose life. When confronted by the challenge of apartheid, he said, this was no easy task, but an essential one.



A New View of the World, newly published by Friendship Press, the mission education publishing agency of the National Council of Churches, is a concise handbook for the study of the Peters Projection world map. This "area-accurate" projection, created in 1974 by Dr. Arno Peters, of Bremen, West Germany, was introduced to North America in 1984 by Friendship Press, and in particular by the author of this handbook, Ward L. Kaiser, who was then Executive Director of Friendship Press.

Traditional world maps, such as the familiar Mercator projection, severely distort the relative sizes of countries and regions; for example, Mercator portrays North America and Europe as considerably larger and more prominent than they actually are, making Southern Hemisphere areas appear smaller and, in the eyes of some, therefore relatively less important. By showing with full accuracy the relative areas of all landmasses of the world, the Peters projection corrects this perhaps intentional colonialist distortion.

A New View of the World compares in detail the Peters projection with Mercator and other earlier maps and analyzes the powerful though sometimes subtle "messages" for viewing the world which different maps express. Kaiser's book discusses the distinctive factors which make the Peters projection such an innovative and beneficial tool for interpreting the whole world accurately. As the Peters projection achieves ever wider recognition and utilization—now with 16 million copies in six languages having been distributed—this handbook is a valuable means of gaining from it the maximum benefit for a clearer understanding of the world in which we live.

Team Evaluates Togo Development

Officials of the Evangelical Church of Togo visited UCBWM offices in early May to participate in an evaluation of their church's development programs supported in part by One Great Hour of Sharing. The Rev. Yawo Agbi-Ayume, Moderator of the church, and Mr. Toko Gumedzoe, Development Officer of the church, who made the visit on behalf of the Togo church, are the first leaders of the Togolese church to visit the UCBWM.

Left to right: Scott Libbey, Yawo Agbi-Ayume, Lionel Derenencourt, Andrea Young, Toko Gumedzoe.

More than a year ago, when UCBWM staff members Andrea Young and Lloyd Van Vactor were in Togo, church leaders there urged that an extensive evaluation be undertaken of three development efforts that have received support for the past several years from the Board. These included a small-scale agricultural mechanization program, supplying potable water to villages, and a village women's development effort.

With financial support from the UCBWM, the evaluation was undertaken in January of 1987 by a team headed by Lionel Derenencourt, Church World Service representative for West Africa, who is based in Dakar, Senegal; Dr. Larry Lewis, Agricultural Missions, New York; and Kouassi Ayive of the Evangelical Church in Togo.

The evaluation team's report was initially presented to members of the Executive Committee of the Evangelical Church in Togo. It was then forwarded by the church leaders to the UCBWM with the request that they be invited to a consultation in New York concerning future directions for the program. Mr. Derenencourt and Dr. Lewis were able to join the Togolese church leaders for the consultation in New York. Katherine Tajchman, UCBWM Refugee Resettlement Sponsorship Developer, served as interpreter for the consultation.

The result of the conversations is a renewed effort by the Togolese in agricultural extension services, water resources management, and enabling rural women. Assistance toward the acquisition of small tractors by the cooperating farmers will be eliminated in favor of finding local businesses interested in this phase of the program. Renewed efforts are being made to secure well-qualified Togolese leadership for the three programs, and the UCBWM is assisting the church in strengthening its administrative capabilities for the wide variety of the church's development efforts.

Copies of *A New View of the World* (at $3.95 each) as well as of the *World Map: Peters Projection* (at $7.95 each) can be ordered from:

Friendship Press Distribution Office
P. O. Box 37844
Cincinnati, OH 45237

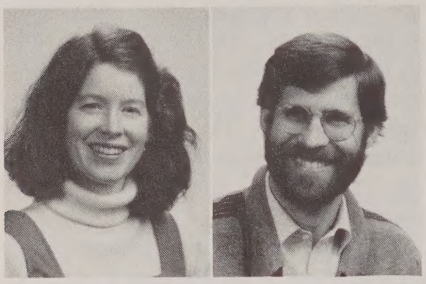
Note: Both the 1985 and the 1986 Annual Reports of the United Church Board for World Ministries have utilized the Peters Projection map.

Ugandan Executive Visits UCBWM

Mrs. Joyce Mungherera, National General Secretary of the YWCA in Uganda, was a guest of the UCBWM in early September, following her attendance at the Worldwide Assembly of the International Association of the YWCA in Phoenix, Arizona. Mrs. Mungherera was the first official of the Uganda YWCA to visit the UCBWM in New York, although One Great Hour of Sharing resources have been assisting programs sponsored by the YWCA in Uganda for several years.

Established in 1952, the Uganda YWCA now has 35 regional branches and about 1,000 village-level clubs, all of which are involved in improving the lives of Ugandan women and their families. The Uganda YWCA is one of the few private organizations that has been able to continue responding to the critical needs of villagers during the many years of civil war in Uganda.

Missionaries' Notebook



Ana *and* **Tod Gobledale** *are currently on leave of absence in the US. This excerpt comes from a letter written last spring before they left South Africa. It begins with them meeting a friend arriving in Durban, South Africa from Johannesburg.*

The first person we recognized disembarking was . . . our good friend Bea, who had taught with us at Inanda Seminary.

Ana took Bea in her arms with a hug of warmth, and Bea burst out crying, "I've lost them both. . . ."

We saw that she was wearing the traditional black patch of material pinned to her blouse to mark a death in the family.

Bea spoke through her sobs, "They killed them both, knocked at the front door . . . they had practiced getting out the back door if this happened . . . they went into the yard, but the house was surrounded . . . they didn't even try to arrest them . . . they just shot them down . . . ."

"Who, Bea? Who was shot down?"

"My parents . . . ."

People ask us today: "What's South Africa like now? Are things settling down? We don't hear much on the news anymore. Was it ever really as bad as the papers were reporting?" Such questions turn our thoughts to South Africa, our friend Bea, and her parents, Fabian and Florence Ribeiro, and their violent death.

Who were Fabian and Florence Ribeiro? Why were they black-listed and marked for assassination? Fabian was a doctor, and Florence a social worker. They lived in Mamelodi, a black township near Pretoria. Ordinary people, Christians, trying to be faithful to God in a trying time in the history of their country.

. . . Fabian had ministered to the needs of many people, often the poor, and of late his medical skills were needed by those who had been injured by the South African police and military forces in the township . . . . Florence's job as a social worker consisted of advocacy for welfare cases. She was trying to win pensions and health care for people who qualify but can't quite leap the numerous hurdles placed in their way by the red tape of apartheid and the racism which upholds it.

. . . But Fabian and Florence did their work with a difference. In these times of State Emergency in South Africa, when news of victims is blotted out (literally), the Ribeiros reported the sufferings of their patients and clients to their church and its ecumenical connections. They risked and finally gave their lives in the belief that people around the country and around the world must know that all is not well in South Africa, as the South African government would have us believe.

Ordinary people . . . who lived with phone threats, bomb blasts on their home, constant observance by the Secret Police, escape plans. Ordinary people with an extraordinary faith, a faith which directed their work, and made them witnesses of God's love unto death . . . death in December 1986, as they went out their back door into the spotlights and guns of their assassins. This is South Africa today.

. . . We ask that you pray for South Africa and her children . . . the Ribeiro family . . . the 10,000 children detained since 1984 (it is now, as of April 12, illegal to pray for anyone who is detained, for it is illegal to express disapproval of detention) . . . the children out of school . . . the millions of children living hand-to-mouth . . . children who will be called "boy" and "girl" until they die. May we each find the strength and the willingness to be God's instrument of love, justice and peace in this troubled time.

Janice M. Engsberg *is professor of communication at South China Normal University in Guangzhou, Canton. She was an eye witness to the student protests in the People's Republic of China last spring, and writes:*

It was a stand-off: ox *vs.* taxi. . . .

This big, gray hulk of a prehistoric-looking beast had strolled out of a rice paddy and onto a four-lane highway, the main road to Hong Kong, where it met face-to-face with a modern, fast-paced, Japanese-model taxi. Neither could continue unless the other moved.

From my vantage point in the bicycle lane, I was amused. I chuckled and shook my head, wishing for my camera. . . . I was reminded of a poignant old Chinese saying: "No forward means backward."

This scene summarized the current situation in China better than any American or Asian news account I had recently read. Old ways are meeting headlong with the new. Tradition *vs.* development; reform *vs.* conservatism; security *vs.* the unknown; Chinese socialism *vs.* (dare we say it?) a more Western capitalism, free enterprise economy.

In early December, university students in several of China's cities protested and let out a cry for something they called, however vaguely, "democracy." The main *dazibao* (message board) on my campus was covered with big character posters that included details about the student protest activities and a sketch of the Statue of Liberty. Day and night, large crowds gathered, eager to read the messages—but there were no open protests here. In fact, I knew as much as others—even more; my information came from Voice of America radio broadcasts before this news was even allowed in the Chinese press.

What did the students want? What did they mean by "democracy"?

They sought reform in China's political and educational systems. In the universities, they called for changes in curriculum and teaching methods, better living conditions, freedom of speech in student publications and for student elections to form their own student union. More generally, they asked for protection of individual rights and representation in local and national governing bodies.

According to current press reports, conservatives had long been mobilizing to curb Premier Leader Deng Xiao-ping's influence over the PRC's policies to forge ahead in meeting its goals for modernization and development. It would seem that the student protests merely provided a prologue for the political drama that con-

tinues to unfold.

Top party leaders, reform-minded professors, journalists and literary figures have had their intellectual activities curtailed, have been assigned to new work roles, have been removed from positions of influence within existing party structures. They have served as national examples, as a warning that the conservative leaders intend to halt the increasing influence of "bourgeois liberalism."

Now, the questions everyone is asking are these: Is Deng Xiao-ping still the leader in control? Has China's open door policy suddenly slammed shut?

My Chinese colleagues, students and friends are uncertain about how the future will take shape. For now, the oxen and the taxi continue to coexist, and our daily lives continue, as if nothing were happening. The political drama, however, may still be playing out Act I.

Amy Marie Carter *is a Peace and Justice Intern working with the Human Rights desk of the United Church of Christ in the Philippines. She contributed her poem,* Sisters of Negros, *to the spring 1987* Whole Earth Newsletter, *and more recently has written:*

I have been trying . . . to write a report about my internship and about the concepts of justice and peace. . . . All of these thoughts came together in a church in a small fishing village in the Visayas region, far from any big cities, with little water, no electricity—just people living life and valuing the relationships they have with one another. . . .

When I was in this fishing village I thought about justice. Justice is always related to the personal integrity of a human being. When we were in college we did a lot with the Women's Resource Center to speak about the injustices against women and to raise women's consciousness in asserting their rights as women: the right to equal education, equal opportunity, issues of sex role stereotyping and control over our reproductive systems. These were some of the issues we discussed. Here in the Philippines the struggles for justice seem much more basic in terms of human survival. Here are some of the things I have experienced.

First, I went to Negros, to live with the sugar workers there. Most of them are out of work now because of the collapse of the sugar industry [due to the increased popularity of diet soft drinks]. Of course, even when they did have work, they were paid only ten or twenty pesos (one or two dollars) a day, which is definitely not enough for one person to live on, let alone a family. There among the sugar workers I saw plenty of malnourished children, so skinny, some with bloated stomachs. When I experienced this, I thought food, to eat every day, dully, is a basic right of every human being.

Then I went to Smokey Mountain, one of Manila's biggest communities of urban poor. There a mountain of garbage stands. Its stench can be smelled for miles around. On and around this mountain live roughly 4,000 families. All of the family members, mothers, fathers, children and grandparents, make a living by sorting through this garbage to collect anything that can be recycled—bottles, cans and plastic bags—to sell for their daily wage. If they are lucky they can receive 10 pesos a day for their work. Many people there sniff glue. Some sniff it to forget their hunger, others to forget their living conditions. I stayed for only a few hours and I cannot begin to imagine what it would be like to live there for a lifetime. After this experience, I thought everyone has a right to meaningful work in good working conditions.

My next trip took me to the mines of Toledo. Atlas mines is the third largest mining operation in the world and the biggest in Asia. Profits of the mines seem big but the workers are the last to profit from the operations there. Most of the miners receive 54 pesos for an eight hour work day. Fifty-four pesos is not enough for one person to live on. The management offers little job security and no medical benefits, for work that is often dangerous. After spending a week with this mining community, I became involved in their struggle for just wages and medical benefits.

The list goes on and on of the injustices waged upon the people. Cultural violations against the tribal people, bodily violations against women and children in prostitution, military violations of those who dare to speak out for the people, the hungry and the poor.

Sometimes it is overwhelming to talk to so many people about their lives. Here I have found concrete examples of the popular feminist saying "the personal is political," for the stories I hear of the lives of the people are direct results of the decisions made by those in power in the nation and in the world. These personal issues of hunger, poverty and quality of life are interconnected to the wider issues of foreign policies and international economics. . . .

Sometimes . . . I feel very small and ineffectual in dismantling an oppressive structure so deeply ingrained in our very being. Then I remember a saying by a German pastor I met here in Cebu: "Many small people, making many small links, to take many small steps, to change the face of the earth."

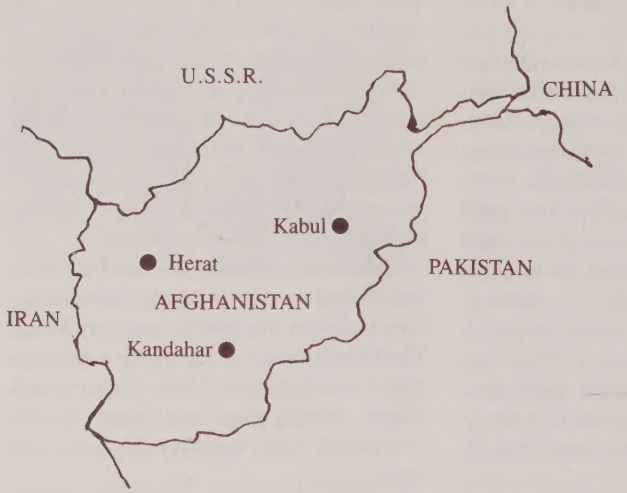
Churches Urged to Study Faith and Economics

Following the January 1987 publication of *Christian Faith and Economic Life,* a study paper prepared by the UCC Economics and Theology Covenant Group and edited by UCBWM World Issues Secretary Dr. Audrey C. Smock, UCC congregations, groups, and individual members have been encouraged to study the paper carefully during this year and to respond with their comments and suggestions. To facilitate this study process, which is now in progress, a Study Guide was also published, and an inter-agency staff team was established to provide leadership for training sessions and workshops through Conferences and Associations to offer help in organizing and leading study groups. Responses to the study process will form the basis of a Pronouncement which will be drafted in 1988 for General Synod 17. To arrange for leadership training, contact the UCBWM World Issues Office.

Orders for additional copies of the study paper (at $1.00 per copy) and for the study guide (at $.50 per copy) should be addressed to:

Hunger Action Office
United Church Board for World Ministries
475 Riverside Drive, 16th Floor
New York, NY 10115

Issue Perspective



Afghanistan is located at the center of a geo-political mosaic which has been a crossroads of commerce, cultural currents, and military strategies for centuries. Its ethnic make-up—communities of Pashtun, Tajik, Uzbek, Baluch, Hazara, and others—reflects a composite heritage. The largest ethnic group, Pashtun, also makes up a significant sector of the population of Afghanistan's neighbor to the south and east, Pakistan. Baluch tribes occupy territory in both Iran and Pakistan as well as Afghanistan.

The boundaries consolidating the present state of Afghanistan were drawn during the 18th and 19th centuries, partially determined by external powers which sought to create a buffer-state between central Asia and the Middle East. In the early 20th century Afghanistan sought to disassociate itself from British India, and the Treaty of Rawalpindi (1919) gave Afghanistan the right to formulate foreign policy independent of outside powers.

Subsequently Afghanistan was governed by a conservative constitutional monarchy. In 1961 it sought but was denied US economic aid. Thereafter, leftist movements brewed beneath the surface, and Afghanistan turned increasingly to the Soviet Union for economic support.

Corruption became the hallmark of the government in the 1970s, as President Daoud opportunistically allied himself alternately with Soviet advisors and the Shah of Iran. In a 1978 coup led by the two Afghan communist factions jointly—the rural Pashtun *Khalq* ("Peoples") and the urban middle/upper class *Parcham* ("Flag") parties—Daoud was killed, and Taraki and Amin of the *Khalq* faction emerged as leaders. Eventually Amin, an increasingly brutal and powerful leader, gained ascendance and assassinated his rival Taraki. This was followed by a groundswell of revolt influenced by fundamentalist revolution in Iran; in 1979 the existing communist faction was ousted from power, and the Parcham group took over with Babrak Karmal at the helm, backed by a large contingent of Soviet forces.

CURRENT POLITICAL SITUATION

Several possible motivations for the Soviet invasion of 1979 have been suggested by various observers. Some have seen it as Soviet expansionism toward the goal of attaining a seaport on the Persian Gulf. Others believe that the Soviet Union feels the need to protect its borders against what it perceives to be unfriendly forces. Some see it as an attempt to counteract rising nationalist Islamic movements to prevent their gaining influence with the USSR's own Muslim population.

Whatever the rationale, from the time of the invasion fighting has escalated between the Soviet-backed forces and the Afghan *mujahidin*. The official government augmented by Soviet troops controls the capital of Kabul and surrounding areas, while the *mujahidin* preside over much of the rural areas, including the porous border between Afghanistan and Pakistan, across which embattled Afghans flee and become refugees. Altogether, approximately five million Afghans (over a third of the total population) have left the country, constituting the world's largest group of refugees.

Due to defections of Afghans to the side of the guerrillas, Afghan government troops have had to be reinforced continually by Soviet forces, which now number approximately 118,000. Casualties among the guerrillas have been estimated at 5,000 a year, while about 2,500 Afghan government troops and an equal number of Soviet troops have been killed each year. Civilian casualties in Afghanistan since 1979 may approach 500,000 deaths.

While the Communist party of Afghanistan is torn by factionalism, the Afghan guerrillas also consist of a variety of groups which have at various times cooperated or been at odds with one another. While recent reports indicate that greater cooperation exists among *mujahidin* groups than in the past, various factions may be differentiated: moderate Islamic groups allied with Pakistan, fundamentalist Islamic factions with sympathies toward Iran, pro-monarchist groups, Islamic socialist factions, and several non-Islamic groups.

Afghanistan

In the face of prolonged fighting, United Nations mediator Diego Cordovez has attempted to resolve the differences. Indirect talks between the Afghanistan and Pakistan governments have taken place since 1982. Negotiations have succeeded to the point of agreement on the gradual withdrawal of Soviet troops and permission for the safe return of Afghan refugees to their homeland. Disagreement remains on a time schedule, but the negotiations have narrowed the gap in the opposing positions, with the Soviet-backed Afghan government offering an 18-month withdrawal plan—and reportedly ready to reduce this to 12 or 15 months at new negotiations during September—while Pakistan is asking for a 7-month timetable. The political composition of a new Afghan government also needs to be more clearly defined.

While talks continue intermittently, the US government continues to supply aid and arms to the Afghan guerrillas. In this situation, there have been persistent and apparently well-founded reports of severe violations of human rights carried out by the Afghan authorities, with arbitrary arrest, torture, imprisonment, and execution being used in an effort to control the population, whose sympathy for the guerrillas is widespread. Accusations have also been reported of human rights violations by the *mujahidin*. Thus, a protracted bloody conflict goes on without resolution, and all parties concerned continue to suffer.

THE ROLE OF THE CHURCHES

While having been active and generous in programs of assistance to Afghan refugees who have fled the fighting in their homeland and sought refuge in border areas of Pakistan, churches have generally been less vocal on measures to resolve the source of the conflict in Afghanistan.

A Resolution on Afghanistan adopted by the World Council of Churches Sixth Assembly in 1982 defines the essential points, which still remain valid:

"We welcome specially the initiatives taken by the Secretary General of the United Nations for resolving the conflict, summarized as follows:

—an end to the supply of arms to the opposition groups from outside;
—creation of a favourable climate for the return of the refugees;

Afghan Refugees

—guarantee of the settlement by the USSR, the USA, People's Republic of China, and Pakistan;
—withdrawal of Soviet troops from Afghanistan in the context of an overall political settlement, including agreement between Afghanistan and the USSR.

"We support the Secretary General's current efforts and hope that the negotiations among the parties concerned will lead to a comprehensive settlement.

"We believe that this would enable the Afghan people to follow freely their own path of development and to progress towards a more just society."

This year the UCC General Synod adopted a Resolution on Peace in Afghanistan. It recognizes that "the invasion and occupation of Afghanistan by the military forces of the Soviet Union are now in their eighth year and the life and existence of the Afghan people continue to be jeopardized by the war." It points out that "over a third of the population (nearly five million people) have fled the country to escape the intolerable conditions producing the world's largest refugee population," and that "bombings, strafings, and acts of terrorism and brutality are victimizing the children, women, and men in Afghanistan."

The Synod resolution therefore

"(1) supports the right of the Afghan people to self-determination" and
"(2) affirms the continuing efforts of the United Nations to secure a negotiated settlement of the conflict and the early withdrawal of all foreign military forces."

THE CONTINUING ISSUES

With neither the Soviet-supported government of Afghanistan nor the Western-backed guerrillas

(continued on p. 10)

Afghanistan *(continued from p. 9)*

apparently able to secure a decisive victory, the fighting drags on with no end in sight and with the civilian population as usual bearing severe and seemingly interminable suffering. Resolution of the problem requires agreement on a government for Afghanistan which is neither pro-communist, dependent on the Soviet Union, nor anti-communist, dependent on the West, but which is non-aligned, not unacceptable to either bloc, and responsive to the aspirations of the Afghan people. The negotiations being conducted by the United Nations appear to be the most suitable vehicle for the achievement of such a solution, but the cooperation of both superpowers is required for its implementation. The Soviet Union, eager for a device for withdrawing its troops from Afghanistan, has indicated its willingness to see Afghanistan's government modified in a non-aligned direction. It is less clear what the United States would accept and what steps it is willing to take to modify its own current policies.

Pressure on US policy-makers is needed to induce a willingness to curb military support to the anti-communist guerrillas and to deescalate the fighting in response to Soviet moves toward withdrawal and UN steps toward a negotiated political agreement. This implies also a willingness by the US not to seek to embarrass the Soviet Union by insisting on a clear military victory by the non-communist forces and not to keep the Soviet Union bogged down in Afghanistan by requiring its forces to remain indefinitely to fight an inconclusive struggle. Experience shows clearly that the result of a hard-line policy by either side can only be continued bitter suffering for the Afghan people.

FURTHER STEPS

This Issue Perspective is designed as a concise key to the understanding of a critical issue. If you have a particular interest in this subject and would like to receive more detailed information, you may obtain additional materials by writing to:

Southern Asia Office, UCBWM
475 Riverside Drive, 16th Floor
New York, NY 10115

If you would like to maintain a continuing interest in Southern Asia issues and are willing to undertake an advocacy role on these issues when needed, you may participate in the Southern Asia network of UCBWM's Global Advocates Ministry, which will provide resource materials and briefings on a regular basis, as well as special alerts about critical issues requiring action. Membership forms for the Global Advocates Ministry are available from:

World Issues Office, UCBWM
475 Riverside Drive, 16th Floor
New York, NY 10115

Visit Central America

January 6-20, 1988
Study Tour to Cuba

Contact: Ted Braun
505 Orchard Dr.
Carbondale, IL 62901
618/457-5479 or 457-2232

January 19-February 2, 1988
UCC Witness for Peace Delegation**

Sponsor: Witness for Peace
Contact: Frank Dorman
157 Fayerweather St.
Cambridge, MA 02138
617/547-6719

January 30 - February 2, 1988
Study Tour to Mexico, Guatemala, Nicaragua

Sponsor: Riverside Church
Contact: Ali Nebot
475 Riverside Dr. 16th Floor
New York, NY 10115
212/870-2833

February 1988 (tentative)
Study Tour to Guatemala and Nicaragua

Sponsor: Central Pacific Conference, UCC
Contact: Jack Courtney
1209 SW 6th Avenue, No. 401
Portland, OR 97204
503/231-1221 or 274-2680

**Witness for Peace is a program of non-violent action in areas of conflict within Nicaragua where US-backed contras are attacking civilian populations. Many hundreds of US citizens have participated by going in groups of twenty or so, staying in the "campo" (countryside), and meeting with officials in the city for two-week periods. Witness for Peace is very much a faith-based experience with a biblical and prayerful approach.

Frank Dorman, UCC minister from Massachusetts, is leading this national UCC delegation of Witness for Peace. Participants are welcome from throughout the country. This type of witness is very much in accord with UCC policy stated in the 1985 General Synod resolution on action for peace in Central America which, among other actions, calls upon UCC members to "take a study tour of Central America and support others who do so."

There are many religious-based tours to Central America, including other UCC tours. For a listing, write Latin America/Caribbean Office, UCBWM, 475 Riverside Drive, New York, NY 10115.

Remembering . . .

by Lindy Washburn

The Most Rev. Bienvenido Tudtud, about whom the following article is written, was a member of the Dansalan Research Center Committee, Dansalan College, Marawi City, the Philippines, since the committee's inception. He was a teacher at several of the annual Islamic seminars and helped to fund several of the programs with Dansalan College. Following the sudden death of the Research Center's founder and director, Dr. Peter G. Gowing, a UCBWM missionary, Bishop Tudtud became the Center's consultant in Muslim-Christian concerns, and editor of the *Dansalan Research Center Quarterly.*

Lindy Washburn, currently a staff reporter for the *Bergen County* (NJ) *Record,* was a volunteer researcher/writer at the Dansalan Research Center for three years, completing her volunteer work there in April 1979. The following article appeared in a July 1987 issue of the *Record* and is printed here with the author's permission.

". . . there were Christians who weren't interested in killing, cheating or converting Muslims."

I had never met a bishop like Benny Tudtud—a circuit-rider in a battered blue Volkswagen, presiding over a Roman Catholic prelature whose people were overwhelmingly Muslim and often anti-Christian.

In the southern Philippine city of Marawi, the bishop's seat, the animosity between Muslims and Christians is as old as the Spanish colonial wars of the 16th century and as fresh as last year's kidnapping of 10 cloistered nuns.

The Most Rev. Bienvenido Tudtud, first bishop of this prelature, was undeterred by history. He did not believe in proselytizing. All he wanted to do was to show—by his presence and the presence of the priests and nuns who joined him, inspired by his vision—that there were Christians who weren't interested in killing, cheating, or converting Muslims, but who wanted simply to live beside them peacefully.

"Even if there is no response," he told me a couple of years ago, "it does not matter. This is what our faith teaches us to do."

Benny Tudtud died last month, [June 26, 1987] one of 50 victims of a Philippine Airlines plane crash. At a time when religion seems much about show business and fund raising, I wanted to remember this bishop in T-shirt and sandals whose only symbol of authority was the small, miter-shaped ring on his finger.

Benny had been the head of a more conventional, neighboring diocese for years when the Pope decided in 1977 to make Marawi a prelature with its own bishop. Benny was elated; he had been pushing for such a move for a long time.

I remember when the Papal Nuncio arrived with gold staff and flowing red robes at the small, cinderblock church with a corrugated iron roof to name the new district. This church would be its cathedral, Benny its prelate. In the next two years, as a researcher at a Marawi college, I came to know Benny and the priests and nuns who worked with him.

We printed photos together in his darkroom and agonized over a variety of things, including the kidnappings of two nuns, and, later, my college president. We struggled to cope with the daily violence that made life at once more tense and more vivid than anything I had ever experienced. We compared our progress in mastering Maranao, the local language. And we labored to untangle the demands of Communist organizers, Muslim secessionists and religious zealots.

"Maayong Good Morning," was Benny's standard greeting, morning, noon, and night—the "Maayong," a dialect word for "good" and an intentional redundance. It was a way of incorporating optimism into the most mundane encounter, a fresh-faced brightness for the world that at times seemed totally unwarranted.

In late 1984, after several years away from Marawi, I returned to the rectory where Benny lived. It was a former Catholic school that had been converted into a residence after the students fled with their families in the wake of a Muslim rebel takeover of the city in the early 1970s. It sat in a weedy, rubble-strewn lot.

The living room was on the second floor. Two of the nine priests in the spread-out prelature sat at a table, trying to repair a radio. A thermos of hot water, a can of condensed milk, and a jar of instant coffee and white sugar were offered in hospitality.

Several Christians were killed in the city every week, said one of the priests, an Irish Columban. The most recent had been a jeepney driver, known sometimes to carry cash. Before that, three young men who worked at a bakery had been shot at dawn when they went to bathe at the edge of the lake on which Marawi lay. Another two men who worked at the market had been shot one night when they went outdoors to urinate.

As he spoke, the priest shredded toothpicks with his fingers. It was an unconscious gesture, but his hands were constantly working. A neat pile of wooden slivers lay before him—mute but eloquent testimony to the tension of his life—when our conversation was over.

Bishop Tudtud arrived as we talked, dusty from a bumpy journey from a parish whose priest was on leave. The drive home had been longer than necessary because of long detours around rebel-controlled territory.

He told me how he had testified recently on behalf of a church worker we both knew, who was detained by the military for alleged anti-government activities. "Men who have killed a lot of people are walking around free." said Benny, as the Marcos era's repression neared its zenith, "while a man who is only accused of assisting subversion has been in jail for two years."

And yet, he expressed only optimism. "After all, I cannot believe it will get any worse," he said, laughing.

Self-serving Christian and Muslim politicians were held in equal disdain by this bishop, who was not afraid of them, or of his church superiors. When the Pope visited Davao, the largest city in the southern Philippines in 1980, Benny was to have officially welcomed him. He refused.

The reason: The organizers of the trip had invited Muslim politicians to represent the Muslim people to the Pope, including a warlord whose personal plunder of the public till had further impoverished Benny's prelature. He felt the Pope should know why he did not greet him. But he doubted, he said wryly, that the organizers had passed along his rationale.

The Prelature of Marawi held room for everyone who shared Bishop Tudtud's vision of peaceful coexistence between Muslims and Christians. Nuns came to establish a cloistered convent on a promontory above the city and prayed for peace. Priests learned Maranao by living with

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Chronicle

APPOINTMENTS

Argentina

Lee A. Iverson, Special Appointment, 1 year beginning August 1, 1987, to study at the Institute Superior Evangelico de Estudios Teologicos, Buenos Aires, Argentina. Home Church: United Church of Hyde Park, Chicago, Illinois.

Brazil

Elizabeth A. Crittenden, Special Appointment, 22 months, beginning August 1, 1987, to serve with the Pastoral Land Commission in Goinania-Goias, Brazil, as a Peace and Justice Intern. Home Church: People's Congregational UCC, Washington, D.C.

Mexico

H. James Jenkins and Mary E. Jenkins, Appointment as Volunteers, 4 months, beginning December 1, 1987, while James serves as pastor of the English- language congregation related to the Iglesia Cristiana Congregacional, Mazatlan, Mexico. Home Church: Rose City Park United Methodist Church, Portland, Oregon.

Cyprus

Diana Scott, Special Appointment, 11 weeks, beginning June 7, 1987, to serve with the Middle East Council of Churches in Cyprus. Home Church: Rondebosch Congregational Church, Rondebosch, Cape Province, South Africa.

El Salvador

Kathryn DeRiemer, Individual Appointment, 3 years, beginning October 15, 1987, at the request of the Archdiocese of San Salvador, El Salvador, with assignment as liaison to the Social Secretariat. Joint appointment with the Presbyterian Church (USA). Home Church: United Church of Christ, La Mesa, California.

Federal Republic of Germany

Brigitte Gottschick and **Christian Gottschick,** International Associates, 10 months, beginning September 1, 1987, to serve with the Community Church of Mill Valley, California. Home Church: EKiBB Berlin (West) Trinitatis.

Haiti

Anne Williams and **Roger Williams,** Affiliates, 18 months, beginning September 1, 1987, to serve as plant engineer and nurse, respectively, at the Albert Schweitzer Hospital, Port-au-Prince, Haiti. Home Church: First Church of Christ Congregational, Sharon, Connecticut.

Honduras

Alfonso A. Roman, Volunteer, 5 weeks, September 7-30 and November 15-27, to serve as a teacher with the Theological Institute of the Evangelical and Reformed Church of Honduras in San Pedro Sula, Honduras.

Italy

Donald H. Fox, Associate, 1 year, beginning September 1, 1987, to serve as pastor of the English-speaking church of Turin, Italy. Home Church: Church of the Beatitudes, Phoenix, Arizona.

Japan

Thomas O. Arbaugh,, Associate, 2 years, 7 months, beginning August 1, 1987, to serve as teacher of English at Niijima Gakuen, Annaka, Japan. Home Church: Ripley Congregational UCC, Greenwich, Ohio.

David N. Murchie and **Joyce L. Murchie,** Team Appointment, 5 years, beginning September 1, 1987, at the request of the Council of Cooperation, for David to serve at Tohoku Gakuin (North Japan College), Sendai, Japan, as a teacher of Christian studies. Home Church: Rockland Community Church, Golden, Colorado.

Jamaica and Grand Cayman

Edith N. Harris-Bernard, Individual Appointment, 3 years beginning November 1, 1987, at the request of the United Church of Jamaica and Grand Cayman, with assignment as Christian Education Consultant. Home Church: People's Congregational UCC, Washington, DC.

People's Republic of China

Julia G. Deems, Special Appointment, 2 years, beginning August 1, 1987, to serve as teacher of English in a provincial college in China through the China Program, NCC/USA, and the Amity Foundation in China. Home Church: First Community Church, Columbus, Ohio.

Sarah T. Kauffman, Special Appointment, 2 years, beginning August 1, 1987, to serve as teacher of English in a provincial college in China through the China Program, NCC/USA, and the Amity Foundation in China. Home Church: First Community Church, Columbus, Ohio.

Patricia A. Tarantola, Special Appointment, 2 years, beginning August 1, 1987, to serve as teacher of English in a provincial college in China through the China Program, NCC/USA, and the Amity Foundation in China. Home Church: Rock Springs Congregational Church, Arlington, Virginia.

Philippines

Victor J. Rich, Volunteer, 1 month, beginning June 15, 1987, at the request of Silliman University, Philippines, to serve as a lecturer at Silliman University. Home Church: First Congregational, Moline, Illinois.

Puerto Rico

Alfredo Santiago, Assoicate, 1 year, beginning September 1, 1987, to serve as the Spanish-speaking Caribbean Secretary for the Latin America Council of Churches (CLAI), San Juan, Puerto Rico. Home Church: Iglesia Evangelica Unida.

Republic of Korea

Young Mi Pak, Special Appointment, 17 months, beginning September 1, 1987, to serve with the Presbyterian Church in the Republic of Korea as a Peace and Justice Intern. Home Church: First Korean UCC Church in Cambridge, Cambridge, Massachusetts.

Taiwan

Kenneth M. Heatwole and **Virginia C. Heatwole,** Team Appointment, 4 years, beginning October 1, 1987, at the request of the Presbyterian Church of Taiwan, to serve as medical doctor and nurse, respectively, at the Sin-lau Hospital, Tainan, Taiwan. Home Church: West Richmond Church of the Brethren, Richmond, Virginia.

Creighton B. Lacy and **Frances T. Lacy,** Volunteers, 9 months, beginning September 1, 1987, at the request of Tainan Theological College and Seminary, Tainan, Taiwan, to serve as teachers at Tainan.

Cynthia M. Speller, Special Appointment, 1 year, beginning September 1, 1987, to participate in a study and teaching program at the Tainan Theological Seminary, Tainan, Taiwan. Home Church: St. John UCC, Cumberland, Indianapolis, Indiana.

Turkey

Charles H. Brown, Individual Appointment, 3 years beginning October 1, 1987, at the request of Near East Mission to Redhouse Press, Istanbul. Home Church: First Centenary UMC.

Henry W. Lennstrom and **Nancy C. Lennstrom,** Associates, 1 year, beginning August 1, 1987, to serve as teachers of mathematics and home economics, respectively, at the Uskudar American School, Istanbul, Turkey. Home Church: First United Methodist Church of Salem, Salem, Oregon.

John Leigh Smith and **Mary McAmis Smith,** Team Appointment, 3 years, beginning July 1, 1987, at the request of the Near East Mission; John to assist with development at Uskudar and to teach at the University of Marmara; and Mary to serve as Principal of the Uskudar American School in Istanbul, Turkey. Home Church: Bethlehem Lutheran Church, Chesterton, Indiana.

Zimbabwe

Kathryn V. Davis, Special Appointment, 10 months, beginning August 15, 1987, to study at United Theological College, Harare, Zimbabwe. Home Church: Trinity UCC, Chicago, Illinois.

Robert E.F. Ewing, Special Appointment, 10 months, beginning August 15, 1987, to study at the United Theological College, Harare, Zimbabwe. Home Church: Plymouth Congregational UCC, Seattle, Washington.

Romney A. Payne, Special Appointment, 15 months, beginning September 1, 1987, to serve with the United Church of Christ in Zimbabwe on the Chikore land transfer project as a Peace and Justice Intern. Home Church: Trinity UCC, Chicago, Illinois.

REAPPOINTMENTS

Honduras

Joyce A. Baker, Individual Reappointment, 4 years, beginning July 1, 1987, at the request of the Association of Evangelical Institutions of Honduras to serve as Coordinator of the Medical Social Department and Director of the Pinalejo Medical Program, Pinalejo, Honduras. Home Church: Bethel Congregational Christian Church, Arthur, Ohio.

India

Peggy B. Jenks and **Peter D. Jenks,** Team Reappointment, 5 years, beginning July 1, 1987, at the request of the Kodaikanal School, to serve as teacher of music and as Coordinator for the International Baccalaureate, respectively, at Kodaikanal. Home Churches: for Peggy, Christ Methodist Church, Fort Lauderdale, Florida; and for Peter, North Congregational Church, Middletown, New York.

Philippines

Mary Beth Lake and **Richard D. Lake,** Team Reappointment, 3 years, beginning August 1, 1987, at the request of Silliman University, Dumaguete City, Philippines, to serve as professor of vocal music and professor in the School of Business, respectively, at Silliman University. Home Church: Pilgrim Congregational Church, Lansing, Michigan.

Turkey

Elizabeth W. Frank and **Kenneth W. Frank,** Team Reappointment, 3 years, beginning August 1, 1987, at the request of the Near East Mission, to serve as librarian and teacher of mathematics and chemistry, respectively, at the Izmir American Lisesi. Home Church: United Church of Santa Fe, Santa Fe, New Mexico.

Fay M. Linder, Individual Reappointment, 5 years, beginning September 1, 1987, at the request of the Near East Mission, to serve as director of physical education at the Uskudar American School, Istanbul, Turkey. Home Church: Union Church of Istanbul.

Douglas H. Wallace, Individual Reappointment, 5 years, beginning September 1, 1987, at the request of the Near East Mission, to serve as librarian at the Uskudar American School, Istanbul, Turkey. Home Church: United Church of Christ, Martinez, California.

RETURN TO FIELD

India

Joyce G. Riesz and **Richard P. Riesz,** for 1 year, beginning November 1, 1987, at the request of the American College, Madurai, India, to serve part-time at the College and part-time at the Raman Research Institute. Home Church: Stanley Congregational Church, Chatham, New Jersey.

Kenya

Charles T. Hein and **Gaby M. Hein,** for 3 years, beginning September 1, 1987, at the request of St. Paul's United Theological College and the Presbyterian Church of East Africa, Charles to serve as part-time faculty in Christian education and communication, Director of the lay school of theology and part-time financial advisor, and Gaby to serve as full-time tutor in the student wives' program, at St. Paul's United Theological College. Home Church: Calvary Memorial Evangelical and Reformed, Milwaukee, Wisconsin.

Pakistan

Barbara W. Alling and **Guy E. Alling,** for 2 years, beginning September 1, 1987, at the request of Church World Service, to serve as consultant in maternal and child health and program administrator, respectively, among Afghan refugees in the Northwest Frontier Province of Pakistan. Home Church: Pilgrim UCC, Durham, North Carolina.

South Africa

Lou Ann Parsons, for 3 years, beginning June 1, 1987, at the request of the United Congregational Church of Southern Africa, to serve as Director of Christian Education for the UCCSA. Home Church: Claremont UCC, Claremont, California.

EXTENSION OF TERM

Mark H. Behle, Zambia, extended to 3 years and 7 months, through July 31, 1988.

Vicki Jo Engelmann, People's Republic of China, extended to 2 years, through August 15, 1988.

Janice M. Engsberg, People's Republic of China, extended to 3 years, six months, through June 30, 1989.

Eleanore A. Hire, Japan, extended to 3 years and 10 months,through July 31, 1988.

Haru S. Landes and **James E. Landes,** Japan, extended to 4 years, through August 31, 1988.

Birdie I.S. Larrick, People's Republic of China, extended to 2 years, through August 15, 1988.

Ruth Robeson and **Wallace M. Robeson,** Turkey, extended to 4 years, through July, 1988.

Denise Stanley, Honduras, extended to 1 year 4 months through December 31, 1987.

HOME ASSIGNMENT

Anna G. Edmonds and **William A. Edmonds,** Turkey, 4 months, beginning September 1, 1987.

Anne S. Hommes and **Tjaard G. Hommes,** Indonesia, 7 months, beginning January 1, 1988.

Johanna Jamieson and **Keith Jamieson,** India, 2 1/2 months, beginning June 15, 1987, to enable Keith to assist the Southern Asia Office during Eric Gass's sabbatical.

Gerda S. Laun and **J. Manfred Laun,** India, 6 months, beginning May 1, 1988.

Fay M. Linder, Turkey, 3 months, beginning June 1, 1987.

Judith C. Myrick and **P. Allen Myrick,** Zimbabwe, 8 months, beginning September 1, 1987, to enable Allen to assist in the Africa Office and Judith to assist in Mission Education and Interpretation.

Edith B. Seaton and **Ronald S. Seaton,** India, 3 months, beginning August 1, 1987.

Denise Stanley, Honduras, 3 months, beginning January 1, 1988.

Nelda R. Thelin and **Robert B. Thelin,** Zimbabwe, 6 months, beginning July 1, 1987.

EXTENSION OF HOME ASSIGNMENT

Michael Lockwood and **Ruth Lockwood,** India, extended to November 30, 1987.

LEAVE OF ABSENCE

Dennis Barger and **Susan Barger**
Egypt, September 1, 1987

Ana K. Gobledale and **Theodore N. Gobledale**
South Africa, September 1, 1987

ALTERATION OF STATUS

Douglas M. Hill and **Lois S. Hill,** up to 1 year, beginning September 1, 1987, from Izmir American Collegiate Institute, Izmir, Turkey, to the United States, to enable Douglas to join the staff of the Friends of the American Board Schools in Turkey Foundation (FABSIT).

Pauline E. King, retired from the College of Nursing at the Christian Medical College and Hospital, Vellore, as of June 30, 1987, to serve

as a volunteer for 1 year, beginning July 1, 1987, at Christian Medical College and Hospital, Vellore, and at the Katpadi Village Farm, Katpadi, India. Home Church: Grace UCC, Akron, Ohio.

Anne M. Phares, from the Chongqing Institute of Architecture and Engineering, Chongqing, Sichuan, China, to Sichuan Institute of Light Industry and Chemical Engineering, Zigong, Sichuan, China, June 28, 1987.

COMPLETION OF SERVICE

Abbie J. Bakony
Japan, June 30, 1987

John W. and Lois M. Bruce
Jamaica, August 31, 1987

Janet G. Clarke
Egypt, June 30, 1987

C. Virginia Devens
Turkey, August 31, 1987

Edwin A. and Ruth M. Dudley
Turkey, July 31, 1987

Stephen G. Fisher
Czechoslovakia, May 31, 1987

L. Allen Hodgson Francisco
International Associate from Nicaragua to Missouri Conference
June 30, 1987

Marguerite B. and Mark W. Frey
Zaire, June 30, 1987

David and Sueli Gaewsky
Argentina, August 15, 1987

Jane H. Gifford
Japan, March 31, 1987

Ramon Guzman
International Associate from Honduras to Penn Northeast Conference
June 30, 1987

George C. and Barbara B. Helling
Turkey, July 31, 1987

Edward G. Horstmann
Great Britain, June 30, 1987

Johanna M. Jamieson
India, September 30, 1987

William R. Kimball
Taiwan, April 30, 1987

Chamwaita and Rudo Machukera
International Associates from Zimbabwe to Illinois Conference,
August 31, 1987

Mary L. Merritt
Japan, August 31, 1987

Allen O. and Dorothy E. Miller
Japan, August 31, 1987

Theron D. Provance
Special Appointment to Chile,
January 31, 1987

Isaac E. and Eleanor S. Reid
Taiwan, August 31, 1987

Marianne S. Reta
Turkey, June 15, 1987

Victor J. Rich
Philippines, July 15, 1987

Robert E. Sears
Japan, July 31, 1987

Anna G. Sibley
Costa Rica, June 30, 1987

Daniel and Thayalini Thiagarajah
International Associates from Sri Lanka to the Indiana Conference
August 31, 1987

Joanna (Jo) Jamieson recently accepted a position as Associate Secretary for Finance and Administration of the Divison of World Outreach for The United Church of Canada. In accepting this position, Jo is leaving India after 21 years of service there, first with the Church of Scotland (1960-1970) and, since 1976, along with her husband Keith, for the UCBWM. Keith is finishing his work in India and is hoping that he may continue in church work, concentrating, especially, on matters related to international peace and justice and drawing on his experience overseas in Africa and Asia. Jo began her new work October 1. Keith hopes to join her in Toronto before Christmas.

GIFTS RECEIVED IN MEMORY OF

Louise K. Baldwin
Laverne R. Dauderman

Earle H. Ballou
Anne S. Goodrich
Isabel Hemingway
Armstrong Hunter
Hulda Stettler
Jo Van Meter
The Rev. & Mrs. Max H. Webster

Dorothy Blatter
First United Methodist Church,
Fort Collins, CO

Mary Logan Brown
Barr Browne

Wanda R. Brunkow
Margaret R. Beatty

Constance Buell
Isabel Hemingway
Dr. & Mrs. David D. Larson
Grace Lee

Dr. & Mrs. John P. Conrad, Sr.
The Rev. & Mrs. Frank A. Stone

Mary Cushman
United Church of Christ,
Durham, CT
Mary Cushman Circle

Wilson Dodd
First United Methodist Church,
Fort Collins, CO

Rusty Goodrich
First United Methodist Church,
Fort Collins, CO

Clara J. Hausske
Jo Van Meter

Roderic W. Hurlburt
The Rev. & Mrs. Carlos A. Avila
Marion H. Brandon
Leonard & Beverly Cancelliere
James and Priscilla Castle
Mrs. Frederick M. Chace
Congregational Church,
Easthampton, MA
The Rev. & Mrs. Carl R. Dille
Carol Hurlburt
Evelyn M. Hurlburt
Mr. & Mrs. David A. Johnston
Mr. & Mrs. Romaine Lambert
Mr. & Mrs. Clarence H. Parsons
Mr. & Mrs. David C. Teece
United Church of Christ,
Gorham, NH
Susan W. Vollinger
Dorothy E. Wright

W. Pressley Ingram
Southeast Conference, UCC

William A. Keith
The Rev. & Mrs. David J. Jamieson

Anita Koussa
Mr. & Mrs. Walter M. McMahon

Jessie Martin
First United Methodist Church,
Fort Collins, CO

Mrs. Derrith L. Matthews
The Rev. & Mrs. Richard Engstrom
Lavinia Scott
Jo Van Meter

Martin Morville
Mae C. Morville

Pearl G. Nugent
Edward C. Nugent

Oscar C. Nussmann
David G. Nussmann
Dalton & Waneta Smith

William Nute
First United Methodist Church,
Fort Collins, CO

John T. Parsons
The Rev. & Mrs. Richard Engstrom
Alvin E. Longstreth
St. John's United Church of Christ,
Mokena, IL
Lavinia Scott
Jo Van Meter

Alice C. Reed
First United Methodist Church,
Fort Collins, CO

Gertrude Schnur
Melvin L. Frank

Agnes K. Scott
Lavinia Scott

John W. Scott
First United Methodist Church,
Fort Collins, CO

Irma Whiston
First Congregational Church,
South Portland, ME

W. Alfred Wycoff
Marion Wycoff

LOSSES TO THE FAMILY

Hazel Bailey, missionary in China from 1919 until 1950, died September 5, 1987, at the age of 99.

In China, Hazel's main work was with the Women's Union Bible Training School where she taught Bible, drama, music, and religious education. When the situation in China forced her to leave, she accepted a position with the City Missionary Society in Boston until her retirement in 1953. She had been in Franklin House Healthcare since 1976, and is survived by an adopted daughter, Mrs. Bei Jia Ling, and two grandchildren.

Anne (Johnson) Glass, missionary in Turkey from 1956 to 1961, died March 4, 1987. She had been suffering from cancer for the past year.

Anne and her first husband, Sam, taught together at Izmir American Collegiate Institute. After their service at Izmir, they settled in Washington state. They were later divorced, and both remarried.

While at Izmir, Anne wrote *An American Cook in Turkey.* This has proved such a useful tool for Americans trying to adapt Turkish recipes that Redhouse Press published a revised edition in 1987.

Louise S. (Baldwin) Kurtze, missionary in Honduras from 1937 to 1944, died March 27, 1987, at the age of 79.

Louise was born in Waukesha, Wisconsin, September 22, 1907, and received her education at Milwaukee State Teachers College and at Biblical Seminary, New York. Commissioned as a missionary to Honduras December 29, 1937 in Friedens Evangelical Church, Milwaukee, she arrived at San Pedro Sula February 5, 1938, to take up educational work in San Pedro Sula, Department of Cortez, Honduras.

The Rev. Joseph L. Moulton, missionary in India from 1918 to 1961, died September 21, 1987, at the age of 95.

Joseph served with his wife Florence at the American Marathi Mission in western India near Bombay where he did rural work as a preacher, social worker, and Christian teacher. He organized literacy courses, worked with some 30 churches and their many congregations scattered over a "parish" of 2,500 square miles, aided in plans for economic development, and helped improve the villages in general.

In 1963, Joseph returned to India for a six months' visit to participate in the 150th anniversary of the American Marathi Mission. He also visited churches in Hong Kong and Japan.

Florence Hooper Moulton died in 1956. The Moultons are survived by four daughters.

The Rev. Gifford H. Towle, missionary in India from 1939 until 1973, died September 1, 1987, at the age of 79.

Gifford and his wife Marjorie were a deeply religious couple from a Quaker background. The main thrust of Gifford's ministry in India was based on a deep belief in helping others to help themselves, resulting in the introduction of a farm mechanization program that attracted nationwide attention. He was also one of the founders of Action for Food Production, a joint Protestant-Roman Catholic effort to strike at the root of the causes of hunger. This program has continued to the present time to play a vital role in India's "Green Revolution."

Gifford is survived by his wife and three daughters.

Three Interns Join BWM Staff

The United Church Board for World Ministries has appointed three new interns for 1987-88: Amy Miracle (Middle East), Laura McLatchy (Latin America/ Caribbean), and Marie Rietmann (World Issues).

Amy's interest in the Middle East developed in the course of reading and travel. A Jordanian friend introduced her to modern Arabic poetry. Touring Indonesia, the largest Muslim country in the world, gave her a broader perspective on the faith that is such an important part of Middle Eastern culture and politics. Amy brings to the Middle East Office several years of study of inter-cultural relations and international politics. She has a Master of Social Science degree from Queen's University of Belfast, Ireland, where she majored in Irish political studies and an A.B. from Princeton University's Woodrow Wilson School of Public and International Affairs. Amy grew up in Dayton, Ohio, where her home church is Westminster Presbyterian. Her favorite pastime is theater—both acting and directing.

Also a Presbyterian, Laura McLatchy is a native of Washington State and a graduate of Stanford University, where she majored in Human Biology/Human Services. Her main areas of interest are public policy and international relations. During college her interests led her to Washington, D.C., where she served as a Congressional Intern with the Subcommittee on Elections. She spent a summer in Mexico City, living with a Mexican family, learning Spanish, and helping in a local church. Laura's interest in Latin America began in high school when she was greatly affected by the escalation of the repression in El Salvador and the murder of Archbishop Romero.

Marie Rietmann, the 1986-87 UCBWM Central America Intern, comes to the job of World Issues Intern with recent and relevant experience. She will be based in the Washington D.C. office of the UCC's Office for Church in Society. This is the first time the UCBWM has offered this position in Washington. Marie's responsibilities will include facilitating meetings in Congressional offices, providing orientation for our overseas personnel and visitors, mobilizing church members around foreign policy issues on which the UCC has taken a stand, writing articles, and representing the World Issues Office at meetings of Washington-based organizations. Marie also hails from the Pacific Northwest where she grew up on her family's farm in eastern Oregon and was active in the UCC in Condon, OR.

Remembering

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Muslim families and working in small corner stores. Social workers organized the refugees displaced by rebel activity and military occupation.

One of his priests left his post when he concluded his true calling lay in the hills, fighting with the Communist New People's Army. He was arrested once; the diocese bailed him out. Then he disappeared underground again, nevermore to be seen. Another priest found that his true calling lay in marriage and a family. Benny gave his blessing to his departure.

At the end of my stay, Benny asked me to stay and work with the prelature. But I decided, after five years away from home, that it was time to come to terms with my own society.

I carried with me to the United States two gifts from this man whose friendship had taught me more than a lifetime of religion classes, and they still sit on my desk at home. One was a Bible, the first I ever owned.

The other was a black-and-white photo of a banana leaf catching the sunlight in the jungle. It is a stark and simple, a flawless appreciation of a beautiful form. By finding beauty in the mundane, it has always seemed to me a profound evocation of peace.

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Shelley Miller

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Whole Earth Newsletter is published three times a year by the United Church Board for World Ministries.

To the UCC minister: We hope that you will find this publication useful in your church. Please share it with your Mission Committee and feel free to use the material in any way you wish.

Recent Staff Retirements Total 171 Years

Over the past year staff changes at the UCBWM offices have been marked by the retirement of five people whose years of dedicated service totalled 171 years.

John Fairfield, Associate Treasurer for the UCBWM, who has 40 years of service with the UCBWM and the ABCFM (American Board of Commissioners for Foreign Mission), retired October 9, 1987. Born of missionary parents, John spent his early childhood in China before coming to the Boston area, where his father was ABCFM Secretary.

John went to Oberlin College and then served with the Merchant Marines as a radio officer during World War II. He sailed on the "Morning Star VI" from Boston to Honolulu in 1947, with a cargo that included Bibles for the people of the Marshall and Caroline Islands. He then went to China as treasurer of two missions. The "liberation" of China sent him and his young family to Japan in 1951, where he was Field Treasurer of the Interboard Committee. He directed the finances of over 400 missionaries for 10 mission boards.

John returned to the US in 1969 to become Associate Treasurer of the UCBWM in charge of budget, benefits, and missionary services.

Marcella Begovic retired December 31, 1986, after 23 years of service. She came to the UCBWM in 1963 to set up the New York office of the Transportation and Purchasing Department.

Marguerite Brown retired on December 31, 1986, after 23 years with the Board. She held a number of different positions—typist, receptionist, secretary in the Service Division. At the time of her retirement, Marguerite served as secretary and managed the SERRV shop.

Elfriede Kohl, joined the UCBWM September 5, 1950, and retired on August 28, 1987, after 37 years of service. Elfriede began as a secretary in the World Service Division and was soon, in addition to her secretarial responsibilities, refugee resettlement officer, material aids secretary, child sponsorship secretary, and Service Division finance recorder. At the time of her retirement, Elfriede was Special Programs Administrator in the area of child sponsorship.

Arlene Leyare, Associate in the Overseas Personnel Office, retired October 9, 1987, after 25 years of service with the Board. In 1962, Arlene joined the Board as a secretary in the Mission Division. From 1973 to 1976, she served as an associate missionary for UCBWM, working for the Theological Education Fund of the World Council of Churches in England. On returning to the United States, Arlene worked as the secretary in the Africa office. In 1983, she joined the Overseas Personnel Office as administrative assistant.

Adolf W. Simonides retired December 31, 1986, after 23 years of service. He came to the Board in 1963 as Director of Accounting and Finance.

New Child Sponsorship Head

Mrs. Jean Schmidt was appointed administrator of the UCBWM Child Sponsorship Program effective August 31. Prior to her present appointment, Mrs. Schmidt worked as the Administrative Assistant in the UCBWM World Issues Office.

The Child Sponsorship Program currently assists nearly 1,100 children and elderly orphans in 15 different centers in the Middle East, India, Honduras, Hong Kong, Korea, Jamaica, Zimbabwe, the Philippines, Sierra Leone and Nicaragua.

Sponsorships are usually undertaken by individuals, church school classes or other local church organizations. Sponsorships involve monthly support ranging from $15 to $25 a month depending on the country and program of the partner agency. The contributed support enables the supported children to be adequately housed, clothed, fed and educated through secondary school.

Unlike other sponsorship programs, all funds contributed to the UCBWM program are used for the assistance of the sponsored child or elderly person. No amount is deducted for the administrative costs of the program which are covered by other UCBWM resources.

Further information about the Child Sponsorship Program may be obtained by writing to Mrs. Jean Schmidt, UCBWM, 475 Riverside Drive, New York, NY 10115 or by calling her at (212) 870-2479.

Annual Meeting

(continued from p. 1)

violence, "the UCBWM will follow a process of broad consultation," including UCBWM and General Synod policy statements and the recommendations of partner churches. Such decisions would be made on a case by case basis.